



# THE FLAMING SWORD

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RELIGION

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# The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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## THE KORESHAN UNIVERSOLOGY.

### A General Summary of the Doctrines and Principles of the Religio-Science.

**K**Oreshan UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**Cosmogony.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**Alchemy.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**Theology.**—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**Messianic Law.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**Reincarnation** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**The Spiritual World.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

**Human Destiny.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**Immortality in the Flesh.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**Celibacy.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

**Psychology.**—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**The Bible.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**Communism.**—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism in the Messiah.

**Koreshan Socialism.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**Church and State.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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## The Character of Genuine Holiness.

The Scriptural Standard of Wholeness of Life; the Fallacy of the Claim to Perfection in the Mortal State; the New Birth.

KORESH.

THERE IS ABROAD in the Christian world, rather in the so called Christianity of the present degenerate age, a conviction quite extensively prevalent, well calculated to deceive, and of sufficient importance to receive notice at our hand. We refer to that form of religious belief called "holiness." It is primarily predicated upon the false conception that mankind may attain to perfection while in the mortal body, with the mortal body still encumbering the existence. If men are born of God before this mortal (body) puts on immortality, and this corruptible puts on incorruptibility, then the conclusion must necessarily follow that we may attain perfection and still remain in the mortal state.

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." There can be no doubt of this Scriptural statement, nor of its significance. The reason is here given why the man cannot commit sin, and that reason is, "His seed remaineth in him." This, then, constitutes the fundamental question at issue. Holiness, or the inability to sin, depends upon the retention and legitimate appropriation of the seed which, under the present licentious system, is prostituted to the sensual pleasures of unregenerate humanity.

The two factors of prime importance in consideration of the man born of God, are: First, What constitutes that birth? And second, What is the seed referred to, and how shall it be conserved? There are two essential changes which are called the new birth. The first one, as to the time of its occurrence, was the *spiritual* new birth which took place nineteen hundred

years ago, and has not been repeated since that period of its fruition. The second one, as to the time of its occurrence, is the one to be consummated at the end of the Christian dispensation; and this new birth has reference, not to the spirit alone, but to the "redemption of our body." Note here the declaration of the Apostle; "The whole creation [that portion of the race which was at that time coming into the condition of regeneration from God the Lord,] groaneth and travaileth in pain together until now [nineteen hundred years ago]. And not only they, but we ourselves also, which have the firstfruits of the spirit, even we ourselves groan within ourselves, waiting for the *Sonship*, to wit, the redemption of our body."

The word *whiouthesian*, meaning literally, the "putting-on of the Son", or "being made the Son of God," is wrongly rendered "*adoption*," which would be a practical denial of the doctrine of regeneration, meaning reproduction from God. Nineteen hundred years there occurred a *spiritual birth*, which was wrought in as many as were sufficiently developed to accept the influence of the Holy Spirit, which was shed upon such as were capable of receiving it. Those who received the Spirit at that time were "born of the spirit," and completed the harvest of that time. That was a spiritual harvest, and did not effect the body to any great extent—or not enough to make the body immortal. The mortal did not put on immortality at that time; but there remained a time when there should be another harvest, at the end of the age, which should effect the body.

It is assumed by certain sects that certain experi-



ences called conversion are identical with the experiences which took place nineteen hundred years ago; and upon the basis of the supposition, it is claimed that such experiences are an assurance that the professed Christian is born of God. If it can be demonstrated that these people *are* born of God, it is easy to conclude that they are holy; for when a man is born of God he cannot commit sin, and for the reason given—namely, “his seed remaineth in him: and he cannot sin, for he is born of God.”

To be born of God *now* means more than it did nineteen hundred years ago. It means more because then came the birth of the spirit; but the whole creation groans and waits for the Sonship—namely, the redemption of our body. This corruptible shall put on incorruptibility and this mortal shall put on immortality; and we emphatically deny the claim that anyone has yet put on the immortal state of the body. The resurrection of the dead from the now dead humanity—the resurrection of the dead from the *human graveyard* of mortal existence, is the final fruit of immortality, the manifestation of the Sons of God.

Nothing is more absurd than the assumption that men are holy while in the corruptible state of the body; and were it not for the seriousness of the consequences of the great fallacy, it would be ridiculously absurd. The new birth has not yet matured, for when it does become manifest it is the resurrection of the dead. The new birth and the resurrection are one and the same thing; and this is nothing less than the reincarnation of those who received the Holy Spirit at the beginning of the Christian dispensation nineteen hundred years ago. We declare positively and authoritatively, that men are *not* born of God in this age of the world, nor will they be, until this mortal body puts on its immortal condition. There is *one*, and only one, who can be born of God at this time of the end of the dispensation—and that is Elijah, the Prophet of the age. He can be, and is, born of the spirit, not of the body. His experiences are those of the birth of the spirit defined in the Word, and can only be known by one thus born. Aside from this one, all others to be born of God will be born of the new flesh, the immortal body. These will constitute the Sons of God, the incarnation of the offspring of Deity, the Sons of the universe, the matured fruit of immortality. These constitute the fruit of the Tree of Life; and because obedient to the higher laws of being, they have right to the Tree of Life, for they constitute its product. In the promulgation of such a doctrine we confront the attitude of one of the most prominent men before the world today, who advocates the unrestricted, ill-advised, undirected, and unregulated prostitution of the sexual forces of the nation and of the world.

When God, according to the Record, created man

in his own image and breathed into his nostrils the breath of life—that is, his own breath and his own life—he commanded him to “be fruitful, and multiply, and replenish the earth.” After this injunction, there came a fall, and with it the three curses—one upon the serpent, one upon the woman, and one upon the man. These three curses have followed the race through all of the periods of sensualism which have characterized its progress. All of the present conditions of the race, with all of their concomitant evils, are the result of the fall of man; and the processes of propagation are on the line of the unrestricted propensities, and not in the direction of the original injunction to the divine Man.

When the Lord came into the world nineteen hundred years ago, he came for the purpose of planting the seeds of regeneration. If he had followed the advice of the prominent man referred to, and had given himself to the sensualism of common propagation, the world would have rapidly run its course of final declension and sensual dissolution. God the Lord thought otherwise; and the Lord Jesus obeyed the injunction to “be fruitful, and multiply,” and thus planted himself in the race (in the church) according to the laws of regeneration—that is, reproduction; and as a consequence of this obedience and the application of the principles of celibacy on the part of such as will be able to make the essential sacrifice, there will spring up the fruits, the first-fruits of immortality. These are the Sons of God, who will constitute the *increase* indicated in the original injunction to “be fruitful, and multiply, and replenish the earth.” Now, when we consider the fact embodied in the declaration of the Lord, “I am from above, \* \* ye are from beneath.” “I came forth from my Father; \* \* ye are of your father the devil”—it looks rather inconsistent to hold that God should have commanded the *devil* to “be fruitful, and multiply, and replenish the earth.”

One of the prime obstacles in the way of distinguishing between the two forms of being—the one under the curse, and the other under divine favor—resides in the misapprehension of the character of the first creation of God, in the production of the man of his handiwork. The man was identical with the Son of God nineteen hundred years ago. Adam was immortal. He both ascended and descended, as did the Lord. As the spirit of the man, he went into the throne of God, for which he was raised up. In his animal life, which was the animal life of the Deity, he went down into the race for the purpose of regeneration. Hence the question: “Who knoweth the spirit of man that goeth upward, and the spirit of the beast [the animal] which goeth downward to the earth?”

These two spirits belong to one and the same character. Adam ascended into God, but his divine-animal life was made the sacrifice for the perpetuity of



the laws of propagation. The Lord did precisely what Adam did before him. The Lord in his ascending life, went into the throne of the Almighty and became identical with the Deific center. In his descending life, he went into the race by the operation of the Holy Spirit, passing down the generations of men for the purpose of regenerating the offspring of God.

If, through the transforming influences of the power of the pure spirit from above, it were not possible to stay the licensed and unregulated sensualism of the terrible prostitution of the sexual functions in men and women, under what is called the sacred institution of wedlock, the world would more than "run amuck;" for it is not too much to declare that with the acceleration of the prostitution of the functions of reproduction, the world is augmenting its momentum in its headlong speed down to utter and absolute bestiality. There is a counterbalancing law, and that law will find its outlet and operation with those who know that there is a higher use for the potencies of the seed of man, the seed of God. That law will be operative in the restraints and scientific application of the reproductive potencies of sex, utilized through the Messianic law and function of polaric centralization.

## New Century Studies and Reviews

Lucie Page Borden

### THE IMMIGRATION PROBLEM.

The Mistaken Attitude of Alarmists Toward Influx From Foreign Countries; Immigration may be Safely Encouraged.

WHEN THE IMMIGRATION BILL comes up for discussion in the Senate, there will be an effort to prove that the country is running behind hand financially, and an added clause will be inserted to prohibit foreigners from competing with native Americans. The first time the subject is agitated by the House, there will be a wide divergence of opinion among legislators, for there are many conflicting interests bound up in this question. The country is not in danger of being subjected to any further perils without full hearing of the different points. It is now proposed to put a surgeon into every foreign port to restrict foreigners from going on board ship without examination, while at the same time, a tax of two dollars *per capita* is to be imposed.

The people of the country are greatly disturbed by the news that the steamships have reduced rates to something like ten dollars for steerage passengers, in consequence of a rate-war between the various lines. The enormous increase of money in the country seems to refute the statement that an alien population has begun to impoverish us. The subject of restricting foreigners from coming into the midst of a peaceful and

prosperous country, where they are supposed to sow the seeds of anarchistic rebellion, is likely to be put forward. There has been no outbreak of anarchy during the past century so violent as that which culminated in the assassination of President McKinley. That was fostered by dissensions which had no object in view but the annihilation of authority in every form. This was impeded by the universal dissent from such a proposal on the part of the foreigners themselves. They are for the most part honest, law-abiding citizens in the United States. It was at first believed that the President's death was caused by an edict from a society situated at a distance, for the sake of arousing foreigners to revolt against the government; instead of which there was an open expression of horror and disavowal from the foreign residents in the country.

The restriction of immigration is coming to be favored on the ground that it openly fosters vice and crime. It has been shown by statistics that the foreign element has not increased vice; neither has it altered the consensus of opinion in regard to capital punishment. There have been fewer crimes in the great cities since the assassination of McKinley. The accidental destruction of life by the railways has been far more of a detriment to the nation than the whole foreign element. The shocking traffic in human life which convulsed the country during the past six months, came from the neglect of public officials, not from instigators of anarchy. It was from native Americans that the steamship horror had its beginning; and the Iroquois theatre holocaust was an immolation to American covetousness. Let us wash our own skirts before we throw mud upon the inhabitants of other countries. Let us save our regrets for the incoming tide of other nations, in order to shower them more profusely upon the sufferers in New York and Chicago.

The optimism of Horace Greeley was in vogue in the early seventies. He was in hopes of stemming the tide of immigration by cultivating the waste lands of the West. Had he known whither the consumption of food in America was tending, would he have announced that the hope of the country lay in fertilizing the entire area of the Louisiana Purchase? It has been said by competent financiers that the amount of money annually expended for food products in the United States by foreigners has been the means of preventing the removal of many industries from our own country to other nations, where such products were in greater demand before the influx into America. There was a world of truth in Mr. Greeley's statements, but he never knew how far removed he was in his day from seeing the tide of immigration take its course into the West for the sake of relieving the congestion in the Eastern cities. Since his time New York has exceeded the number of inhabitants she then had by thousands; and it has become proverbial that among the New Hampshire farmers the consumption of food products from the West has had an effect in preventing them from an appalling death. The old-fashioned diet of salt-pork has given way to western beef produced by



the immigrant population settled in the far West, as it used to be called in the days when Horace Greeley was editing his newspaper in advocacy of the West. He was wrong in thinking New York had to be relieved then from an indigent population coming in on the steamers and landing at Castle Garden, though he was right in regard to the necessity for settling the Western states. He would open his eyes and stare at the increased population New York has supported.

The stamina of the native population needs improving. The pure American race is said to have a new peril before it, for an influx of foreigners is called prejudicial to the preservation of an entirely pure stock. This is the ground for discouraging immigration set forth by many writers who have taken alarm. They say American children are not strong enough to compete with those of aliens. What does this show? That the American nation is physically degenerating and needs an admixture of new blood to rejuvenate its offspring. The native stock will become anæmic in a short time unless it consorts with other nationalities. The surprising thing is that those who have studied physical development in the different racial types, should not know that the finest specimens are not the result of inbreeding, but of a judicious blending. The study of anthropology will be advisable in order to refute the alarmists.

The subject of illiteracy among the incomers has been carefully canvassed. The suspected facts have not been confirmed, and to the surprise of those who dilate on the objectionable character of the stream of immigrants, it has been proved that there are more illiterates among the native population than among those from foreign shores. This one fact seems to be enough to settle the question as to how far immigration should be encouraged, for the American republic needs citizens who are in the progressive line and evince a determination to rise. The United States has no need of any more patrons from other nations to provide her sons with an education in distant universities, because her people are to be put in possession of greater truth in their own schools and colleges. There is a royal road to learning, and it will be shown to some who are in the exercise of generosity and liberality toward the poor and the friendless from beyond the ocean.

The steamship companies are not going to be thwarted by the restraints upon immigration advocated on this side of the Atlantic. They have been instrumental in raising the status of the human race by putting thousands of citizens into a country where there is a chance to rise and also to be put into rapport with the new thought that the laborer is entitled to the products of his hands. He is entitled to reap the fruit of his labor, and by cultivating his mind and interesting himself in the social development underway in Southern Florida, he may rise into the enjoyment of a full share in the profits of industry.

There is a Community started in America. It aims to provide a higher ideal of life than the nations of Europe can furnish. It is looking forward to the com-

ing days in hope of furnishing relief to the congestion of competition. It is the hope of the Koreshan Unity to show the immigrant population things which can be studied and things which can be done toward the greater prosperity of the race.

## Department of Astro-Biology

Rabon Adonoseperi

### THE KORESHAN MOVEMENT IN FLORIDA.

Remarkable Horoscope of the Rebirth of The Flaming Sword;  
Astrological Evidences of the Integrity of the System.

THE PUBLICATION of this horoscope has become a little overdue, owing to the delay caused by unavoidable difficulties that arose in connection with the printing of the celestial chart. This figure, however, is one displaying no ordinary quality, and possesses features that only a very careful consideration can fully bring into view, and which are far too numerous to be dealt with at any length in a single article. We therefore append only a few general remarks thereon. This horoscope is, moreover, specially worthy of note because this is actually the first instance in which the stars have, through the medium of these columns, or indeed through any medium, been enabled to demonstrate the character and destiny of the Koreshan movement. It is therefore with great satisfaction that we find ourselves enabled to present to the public what we should think any unbiased astrologer would frankly admit, is conclusive proof that the Koreshans are not pursuing an evasive and delusive will-o'-the-wisp, but a fixed and definite object not only attainable, but actually within a calculable distance of their grasp; and we may add that this is but one of an extensive series of horary figures that we have erected during the last two years in connection with this work, that fully corroborate the testimonies of this chart.

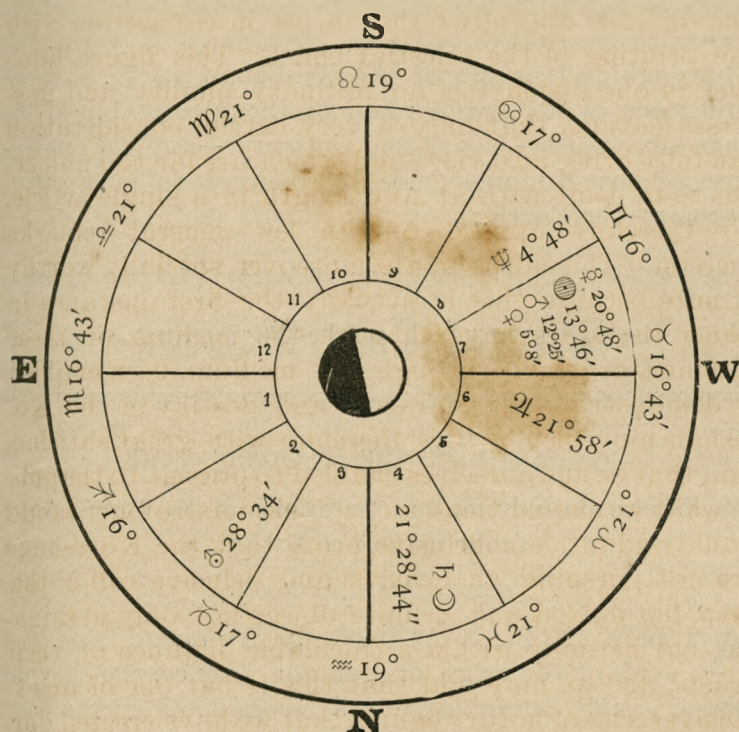
The map shows the stellar configurations at the time marking the birth of this department, and also the rebirth of THE FLAMING SWORD; and any remarks made in this connection concerning the one are equally applicable to the other. The time is 3:40 p. m., sun time, and the day June 4, 1904, when the first copy of THE FLAMING SWORD in Florida was turned off from the press. It should be mentioned that there was no collusion on our part with either the editorial or printing departments in respect to the hour or day; there was no waiting for favorable aspects and psychological moments. We left the matter entirely to "chance," preferring that the stars should tell their tale in their own way; and the result is a horoscope of almost unexceptional interest.

A few general hints should suffice as a guide to the reading of this figure. The numbered spaces known as the houses or mansions, represents the signs or body into which the spiritual forces of the constellations are



poured; while the Moon, Sun, and planets, represent the functions that are operative within the body. The first, fourth, seventh, and, tenth houses constitute the four angles or cardinal points which are Zodiacally represented by Aries, Cancer, Libra, and Capricorn. The student has already been introduced to some of the peculiarities of Cancer, and will recollect the references that have already been made to Mars and Saturn, the two keys which constitute the cross-bars of satan and the devil; and he will recollect their close relationship to the Sun and Moon, and the fact that Saturn is the angel or angle of light and darkness, the pylorus that guards the entrance to the realms within.

There is nothing indefinite nor uncertain about this horoscope. The pronouncement is made in clear and precise language; there are no doubts. We find that the four angles are held by Scorpio, Aquarius, Taurus, and Leo, which embody the fixed inner type of life, that



Horoscope of The Flaming Sword in Florida.

June 4, 1904; 3:40 p. m., Sun Time.

has been symbolized in the East by the form of the sphinx, and was known among the Hindoos as the Adanari; and by the Jews as Ezekiel's wheel of the Adonai,—from which we obtain our word adenoid, as applied to the glandular tissues of the body. It really represents the inner fixed secretive gland of life, the source and fount of all life-force that has for so many ages been zealously guarded by the death-dealing dragon. Satan guards the path. What prospects are here held out for his destruction and the liberation of his charge? The first angle necessarily marks the beginning of life; and as the constellation shows the quality of spirit that is being poured out here, it constitutes the vital point in the horoscope, and is sometimes known as the first portal. We find Scorpio rising in the eighth constellation, thereby pointing out the eighth house as the one for special consideration. This is the second portal, or door of exit.

Scorpio signifies either the scorpion or the eagle, according as the planetary signification be favorable or otherwise. In the latter case we have to deal with death and its concomitant, the grave; in the former, with life and its expression in its material garment. Scorpio, in fact, is judgment—the life or death sentence. Its coördinate, Taurus, is the seat of the sensual appetites, which have to be throttled and killed before the death-sting can be extracted. These two form the wings of the eagle. Taurus, the desire and will to fly, and Scorpio, the power and knowledge of how to make effective the desire. Mars and Venus are the two planetary signifiers; and mainly on these two factors must rest the decision of life or death.

Mars is the science of life, and as lord of the ascendant, is the ruler of the horoscope. It is interesting to note that he holds the cusp of the eighth house, when he becomes dignified, and thus a most potent factor for either good or evil; and as he is within one degree of the conjunction of the Sun, his dominance becomes assured. The Sun's interior constellation is Leo; his ultimate and external, Aquarius. Leo here culminates at the zenith, and the Sun thus rules the mid-heaven—that point at which his potencies become most pronounced. Thus we find the two life factors in close association, uniting the eagle and the lion, which hold the most vital portions of the horoscope. It is obvious that we have here to deal with the bird of freedom, and not the scorpion; and a most lusty and healthy young fledgling it should prove, whose penetrating and argus eye will allow nothing to escape it and which, armed as it is with the martial talons, will carry death and destruction into the camp of its enemies.

The position of Venus in the second wing is an important one. We find it lacking but seven degrees of the conjunction of Mars, and thus imparting to the Sun of Life, the two wings of will and knowledge on which it may fly upwards to the heights of heaven. Now, the heights of heaven seek to express themselves in the depths of matter, to create a personality of their spiritual ideal; and in order to judge of the power of the Martian Sun to so express itself, a careful consideration must be made of the nadir or fourth house, and its lady the Moon, and Saturn the guard. The prominence of the eighth house has already been noted; and it is therefore of especial interest to observe that the Moon and Saturn both occupy the fourth house or Cancer, the grave, under-world, stomach, and gaping mouth that swallows down the bodies of the victims whom the scorpion's sting has sent to their account. Will our young spiritual eagle be able to overcome the power of this monster? This must necessarily depend on the relation of the Sun, Mars, and Venus to Saturn, for be it noted, that Saturn rules the nadir, and Sun the zenith, while Mars is ruler and significator of the first angle, and on the cusp of the eighth house; while Venus signifies the third angle. Now, the Moon in the fourth house is in the sign of her dignity. She is highest when she is lowest, where she is at home, or



rather, will become so when she can fully express the spiritual life of the zenith.

Saturn, it will be remembered, is the coördinate of both Sun and Moon, and constitutes the sphincter of the pylorus—the pylorus itself being the cusp of the fifth house, the fifth division of the alimentary canal. We find Saturn in the fourth house thus holding the key to the whole situation. The Moon is just separating from his embrace. As the outer crust he forms the shell of the golden cosmic egg, from which the nucleal body of our fledgling has just emerged. The power of Sun, Mars, and Venus to overcome, must be decided by the aspect of Saturn. We find that the sun lacks but seven degrees and a few minutes to the perfection of his trine aspect—that is to say,  $120^\circ$  or four signs. This indicates harmonious relationship, and the yielding of Saturn to the solar and Martian influence. If the aspect had been  $90^\circ$ , we should have had to deal with a cross, square, or fourth part of the circle; and the student is already aware of the fatal results accruing from this relationship. Saturn imparts great power, the nature of which varies according to the house he occupies; and in the nadir it is either the power to overcome the grave, or as Chronos the Reaper, it is the power of the adversary to close the road to the realms of Light.

In this horoscope it is clearly written that the way shall be opened, and the power of the last adversary overcome, for the three significators of the angular cross, the gland of life, are applying to the trine aspect of Saturn the fourth on Cancer. And the time to elapse before the first fruits of victory be gathered? The seven degrees that separate the Sun from Saturn's trine indicate an epoch of seven years; and as this horoscope marks the closing of an old era and the commencement of a new, so seven years hence, a new epoch will be inaugurated, and give exit to that on which we are now entering. Satan will then receive a blow, and will lose some portion of his power to conceal truth and deceive the world.

The Moon's separations and applications are always important factors in every horoscope. We here find her separating by only ten degrees from the sextile aspect of Uranus, from whom she is transferring herself to the trine of Neptune. These two planets hold respectively the second and eighth houses, the mundane wings of the eagle; and the Moon's poise between the two is a promise of the approaching descent of the interior spiritual forces into the physical eagle that is being prepared to receive it. Uranus signifies Koreshan Science in its more external phases, the physical eye in fact. Neptune, on the other hand, indicates its internal aspect, the inner eye and the affectional principle. The importance of Neptune in this horoscope is evidenced by the fact that he holds exactly the same parallel as the Sun, and moreover, is lord of the fifth house; and as his nature is so closely associated with the vital fluids, his mundane position in the house of life or death, becomes of paramount importance.

There is another factor that we should not pass

without consideration. This is Mercury. He holds an angular position in the seventh house, and is the disposer of Sun, Mars, and Venus. He is the amalgamator of Sun and Moon, the messenger or go-between, and the mental vehicle by which the life of the Sun is carried to the body of the Moon. He lacks but twelve minutes of the square of Saturn. This implies many obstacles to be removed, much work to be accomplished, before the desired end can be attained, as well as many opponents and several technical difficulties, literary worries, and vexations. It is interesting to note that both Mercury and Saturn occupy what are generally regarded as critical degrees of Taurus and Aquarius; and as the square aspect is operative from angles, some interesting developments are likely to be looked for in connection with what promises to be anything but a popular mission.

The above remarks merely show a few of the salient features in a truly remarkable horoscope, which promises in terms that involve no shadow of a doubt, the approaching triumph of the Koreshan cause, and the fulfilment of its grand ideal by the overcoming of the twin adversaries—death and the grave—and the exaltation of the Moon as Queen of Heaven to her rightful domain—the Earth.

## General Contributions

### CONFESSION OF THE MESSIANIC NAME.

The Obvious Necessity for the Manifestation of the World's Mental Center and Pole of Activity.

BERTHA LDINE, MATRONA.

AS THE INITIAL ACT of the Aquarian Age, the cycle of the reign of genuine science, the eternal law of equity demands the full recognition on the part of the most progressive elements of human society, of its one legitimate, primary mental Center, by the confession of his Messianic name and by rational self-surrender to his restoring psychological power. Holy Writ accords this now manifest Center the title of Messiah and the imperial power of God Almighty to be made manifest in the promised Messenger of his final covenant with men. The Messiah will be found in the character of a Prophet or Prime Counsellor of a household of faith of his own construction, and in the full exercise of the right of private judgment concerning the "all things of God," of which he will ably demonstrate the possession of an absolute science.

The "all things of God" constitute the component parts of the universe, a material unity of knowable and known form, size, and functions. Of this universe, its highest product, its incubated Masterpiece, the biune form of perfected Manhood, is the image and likeness of its eternal Godhood in embodied completeness. This form embodying the infolded life of the universe, becomes in the fulness of times, its manifest



Father-Mother Deity through the agency of one Man appropriated, ordained, and anointed by Himself to become the conscious possessor of the keys of knowledge, and to attain by conjunctive unity with Himself, the science of the eternal laws of his being, and its value as the prime factor of universal construction; revealing the acme of power and glory of the Gods, of which he is, as the Father of the multitude, the unitary Center.

The thinkers of this world must define by some agency, the prime factor of all its numerical values, if they are to solve all the hard problems relating to their final destiny. Without a Messiah they can do nothing; while in the strength of his unitary potency they can do all things worthy of the Gods. As thinkers, we mortals think as we are thought into being in essential and unavoidable relations to our fellow mortals—a multitude of thought entities grouped into formulated personified beings, constituting our co-ordinating members, the prime mover of which is a Man after God's own heart who, when he attains it, becomes the acknowledged center of a life-giving and receiving circulation of the blood which cleanseth from all sin.

In the course of time, as the pneuma and psyche of the life of all flesh absorb the progressive forces of humanity's holy aspirations to become divine in all natural aspects, mortals are drawn as natural subordinates of these progressive spirit entities, into the fellowship of those servants of the Most High who are raised up among them, and are by them prepared as agencies for a new order of divine activities. These servants or stewards of the Lord's household of faith, distribute in due season to the members of the household, the meat and drink essential to their progressive development. Every member of the Lord's household hungers and thirsts for the righteousness of the law to be fulfilled in himself, as represented by the Head, the Keeper of his life.

In the fulfilment of the law by his Head, every member is strengthened for responsive activity in obedience to the law, and is made alive in his living Head through this obedience. In fellowship with his Head, every member of the household of faith passes through the school of suffering founded in the mortal hells for the generation of the Man of Sin, in whose every member is written the law of sin and death, which becomes at the termination of his mortal career, his covenant with life,—knowing sin and all its consequences constitutes his preparation for the knowledge of God, which is the science of the Law fulfilled in its application for all the divine purposes and uses of life, which are summed up in the creation of man in the image and likeness of the Gods, knowing good and evil, and in the free exercise of a discriminating judgment; choosing the good of all humanity as the noblest purpose to be served, if we would be as Gods to men.

The ripe fruit of the tree of the knowledge of good and evil is the first fruit yielded by the implanted seed of the Tree of Life which, unfolding from the mortal soil, produces the seed of a new creation. The Lord of

life hath power to make all things new; and by the mouth of his holy Prophet foretells the creation of "a new thing in the earth." Former things are to pass away, and all things are to become new. As the projector of a new order of things the Lord or Messiah of the opening Aquarian Age or world, while possessing the mind or mental center of the universal life that was in Christ Jesus, possesses a new Name as the new revelation of its powers, and is a unique fruit of a new tree springing from a new soil. While he is the Ancient of Days (and as the mental center of all thought, the creator of all thinkers,) he is from age to age, both the most central and the most circumferential of men.

Viewed as the "Sign of the Son of Man" passing into the crowning glory of his inheritance of the earth as the Father of the multitude whom no man can number, he is seen as the beginning of the years of the Golden Age of universal history. His lines of universal Fatherhood go out to the confines of the earth in ever recurring cycles, to return again in due season, giving him all the power and all the glory of all thoughts and all thinkers in all ages on all planes of being. These he has never forsaken, being the eternal source of their continuity, as well as their origin and destiny—the unique product and producer of this universe of life and death potencies, which we thinkers of thoughts inhabit, in the sway of death think fallacy and evil till all their evil consequences of bitter fruits make us sin-sick and sore from self-centeredness, dead without God and without hope in the world. Then he who overturns and overturns the soil of this and all worlds, till it is prepared to bring forth the fruits of the spirit and life revealed by his Messianic Name, plants in us his holy seed and gathers from us his harvest which we eat with him, and live in the image and likeness of his holy Name—made holy by our recognition and world-wide confession and full salvation.

We must love Him who first loved us and gave his flesh for the life of this world; hence, we know him no more after the flesh, but the spirit which it imparted to us must make us know him as the Messenger of Truth, the knowledge of the only living and true God. God is hidden or occulted from all who lack the knowledge of his Name and lineage, as declared by the prophets who foretold both in unmistakable language. He is hidden from all who rejected the holy seed sown in mortal soil nineteen hundred years ago. He is hidden from all lacking mental capacity to appreciate the significance of a demonstrated premise, from which alone would the Almighty condescend to reason with men of low estate, in seeking to elevate them to the office of his friends and co-workers, destined to be his joint-heirs in the enjoyment of his finished work, the built Temple of his Arch-natural Manhood.

There have been and are now typical temple builders, whose works should end with the scientific presentation of the Master builder, the Man with the plumb-line on the walls of the Eternal City, whose foundations are the laws of universal life. The Messianic presence is announced by THE FLAMING SWORD. The annunciation should be heralded by all who are possessed by the knowledge of the truth, that the world may awake to the righteousness of the law, by which alone may it be prepared to see the salvation of our God, in whom we live and move and have our being.





## In The Editorial Perspective.

THE EDITOR.



THE ANTHEM OF THE ANGELS heard by the shepherds of Bethlehem at the time of the birth of the Founder of the primitive Christian system, involved the proclamation of "Peace on earth, good will toward men." The name of the Lord Messiah has been kept before the world in both majesty and power. The world's millions have for generations past, honored him in annual celebration of the day of his Nativity, and have worshiped the divine character as the Prince of Peace, even in times of the most terrible warfare. The reason why peace on earth did not follow the singing of the angelic anthem, or why the divine Prince of Peace did not inaugurate the era of peace throughout the world after the destruction of Jerusalem, has been a standing and unsolved problem during the generations of the Christian dispensation. Wars have notably prevailed throughout the age. Today, after nineteen hundred years of world-evangelization, two great world-powers are in deadly combat—one professedly Christian, and the other subject to Christian influence during the past fifty years. This year Christmas witnesses the spectacle, not only of the siege of Port Arthur, but of the existence of the greatest navies the world has ever known, and the most terrible and destructive engines of warfare created through the ingenuity of Christian people. It also witnesses the endeavors of classes of people to bring about universal peace through arbitration and disarmament. Somehow, it appears that the angels of Bethlehem meant to convey the idea that the peace of which they sang would come as a result of the activity of the Man whose birth they heralded. It would therefore seem inconsistent to presume that the world's peace is to be inaugurated by the president, czar, king, or emperor of war-like peoples. If the character of Jesus the Messiah were such as conceived by the modern church, it would seem as if he would long since have induced an abandonment of warfare among his professed followers. We believe that the Lord has manifested his power during the present dispensation; that he has, through the involuntary forces of his cross, made the nations what they are; and that he has accomplished the work as a world-moving factor which he was destined to perform through the declension of the church. The angels sang of peace; but He himself declared that he came to *bring a sword* and to cause division. He predicted wars from the basis of the fact that he knew that the cross of his life with that of the mortal humanity would bring conflict. No sooner did the divine Spirit enter the hearts of the Disciples than a conflict began. That conflict found expression in the external affairs of nations. The Disciples were plunged into the most terrible difficulties during the embodiment in which they were associated with the Lord Messiah. Persecutions in a long series of decades came upon the church; and then after the church became aggressive, witness the great crusades—the wars of the Holy Cross! The mission of Jesus in and of the passing age, was not a peaceful one. He himself declared, "I came not to bring peace." "I came to bring a fire." The power of the Christ as a factor

of division and dissolution, has been exerted; the consequences of the divine Cross were inevitable; and He alone can bring lasting peace out of the conflict; he alone can bring order out of the chaos of the dispensation in which the divine death occurred. The angels sang of the peace that must come through the establishment of the divine Kingdom on earth, for which Jesus taught his Disciples to pray. In the early stages of their discipleship they expected that the kingdom would come in their day; but when they asked the Lord, just before his translation, if he would at that restore again the kingdom to Israel, he put them off with the answer that the time had not arrived for the revelation of the great mystery of the establishment of the kingdom of peace. It was impossible to inaugurate the Golden Age of the world's progress until the harvest of that sowing which occurred nineteen hundred years ago. We are in the dawn of the new morning; the day of peace approaches, and the divine promises will be fulfilled; but the present cry of peace is but the signal for the "day of vengeance," the unparalleled time of trouble which is to come upon the world, ere the Prince of Peace assumes control of the external affairs of men.

Production and distribution of the goods of life are principles which lie at the very basis of all economic and social progress. A recent writer has said that the great American problem today is the distribution, not the production of wealth; but in view of the fact that great conflict is being waged between capital and labor, it would seem that there are yet difficulties in plenty in the work of wealth's production. There are numerous problems yet to be solved concerning the production of the greatest results through the least expenditure of energy. At present there is great waste of energy in the production of the things necessary to maintain the life of the millions; and coördinately, there is enormous waste in the work of distribution of the wealth produced. There is today no equitable distribution obtaining in any domain of modern activity; nor can there be from the basis of the present methods and customs derived from pagan sources. Equitable distribution of wealth does not mean sowing it broadcast as advocated by phases of socialism; it were better to throw it away than to place greater power in the hands of the uncultured and the desperate. Equitable distribution is that which obtains as a result of the application of the laws and principles of equity. There is still before us the problem of production. Necessity, not the love of service, is the present spur to activity. As long as this is so, there will be no equitable distribution of wealth. When men are so endowed with the love of their fellows as to make it a delight to render service to society as a whole, from the basis of the love of that service and all it brings to men through mutual relations and fellowship, no one will want more wealth than he can use. The time will come when no one will seek to be burdened with an overplus. The crime of over-accumulation will be prevented through wise measures which will be universally



recognized and endorsed. There is no doubt that today the world is better equipped for the new era, so far as capacity to meet the demands of the millions is concerned, than ever before, and wonders are being wrought in the saving of labor. But never before was there greater demand for equitable distribution of the products of Nature and human ingenuity. The *Wall Street Journal* declares that this problem of distribution is today discussed to a greater extent in magazines, newspapers, books, executive messages, and state papers, than any other. This means that evidences are observed which go to show that it is the coming great world-issue. The eyes of Justice will be uncovered, and she will see that her scales are scientifically poised; and then "value for value" will be her motto. Mutual service will be the law, and the love of the neighbor will pervade in the stead of the competitive system which now controls in the affairs of men. Production and distribution will not be left to chance settlement. Energy will be scientifically applied in the creation of wealth; and the products of activity will be distributed according to principles analogous to those operative in the physical cosmos. The world's economic problems will be solved only on the basis of the principles of universal equity as they are written in the *form and function* of the great cellular world in which we live, move, and have our being.

In a remarkable article on "English Poetry and English History," Prof. Goldwin Smith, in a recent number of the *American Historical Review*, spans the period of English literature from Chaucer, the first great English poet, to the twentieth century. His estimate of the present may be summed up in the following clear-cut statement: "Neither in England nor anywhere else, does there seem to be a great poet." And then he asks, "Is science killing poetic feeling?" It may be answered that which passes for science, the rank materialism of the present involving numerous absurd fallacies, is sufficient to destroy the very elements of refinement. Darwin himself declared that he had lost all taste for poetry—and not for poetry only, but for anything esthetic. The wonder has been, not that in this so called age or period of enlightenment, there have not been more literary lights, but that there have been so many to flourish under the adversities of mental delusion. But withal, the literary heavens of the Anglo-Saxon peoples have been filled with brilliant stars, aggregated in conspicuous constellations, the light of which we may trace to its central origin in the divine philosophy, the substance of which was disseminated by the Christ of the Christian dispensation. An epoch has been reached in the world of literature. There never was a time in the history of the development and progress of the avenues of refined expression of the inner life of the human race, when a radical change did not take place after a positive dearth of forms and subjects. Prof. Goldwin Smith says that "Ours is manifestly an age of transition. Of what it is the precursor an old man is not likely to see." He who does not know the character of the present changes in the world of life and letters, is not prophet enough to sense the character of the coming literature. It will not be founded on the old types and experiences of humanity. It will be the literature of

a new people, and its themes will be of the very highest order conceivable by the human mind. Today it begins its existence, albeit a small one, but potent enough to give impulse to future ages. The literature of Christendom is worthy of its age. The literature of the future will be imbued with the spirit of the divine Mind, and its inspirations will be derived from the sources of the Koreshan dispensation.

A portion of the European press is not enamored with the proposed universal peace plans. A few publications have gone so far as to advocate war as a means of progress, holding that the Creator has made war a factor in the uplifting of the human race. One editor writes: "In any event, we would give to our friends of peace once again the good advice to cease their propaganda. It all is in vain against the force of those considerations which make war inevitable. The impulse to make war is so intimately associated with the impulse of self-preservation among nations, that the effort to eliminate it is as hopeless as would be an attempt to extinguish human selfishness as the mainspring of human effort and achievement, by merely denouncing it as inhuman and immoral. Only fools could think of doing such things. Ever since there began such a thing as world-history, the development of nations and peoples has, as a rule, been accomplished by means of war. Why should there be a change all at once?" Never fear; the change will not come through such as would make a blunder of it. Human selfishness itself is not impregnable. Universal peace will come with a radical change in human nature. War will exist as long as there is cause or excuse for it—as long as fragmentary governments maintain conflicting interests. Harmony in the government of the world of humanity is as possible as harmony in the government of the physical cosmos.

Dr. Harper's arraignment of the theological seminaries on the basis of their manifest failure in accomplishing anything in the line of solving great world-problems, has stirred up the religious press to a considerable extent. There can be no doubt that Dr. Harper's charges are true and just; but he makes the mistake of supposing that the university, under the dominance of prevailing agnosticism of modern science, could do any better. His mistake has afforded opportunity for the religious press to strike back with some force. It is the same old conflict between spurious theology and fallacious science. Neither side will gain anything by quarreling; they can settle questions neither by fighting nor endeavoring to agree. Their efforts are hopeless, no matter what their policy or course. There must be a new basis from which to reason, and a new set of reasoners, who will at once recognize that religion is more than creed, and science more than speculation.

A recluse hides himself in his hermitage; but he discovers that he cannot abolish the necessary communism of the mental world.

The hermit and the communist, likewise the individualist and the socialist, represent extremes in the world of human relations.



# The Open Court of Inquiry.

THE EDITOR.

## The Coming of the False Christs.

"Please explain from the Koreshan point of view, the meaning of the following Scripture texts: 'And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name; and shall deceive many.' \* \* Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect. Wherefore, if they shall say unto you, He is in the desert; go not forth: Behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together.'"

It is one of the great misfortunes of an apostate church to be wholly unable to interpret the sayings and doctrines of its Founder. Those phases of interpretation now generally accepted by modern Christians are on a par with those made of the same texts by the world at large; they are such interpretations as are derived from the most unspiritual sources—the rankest materialism. One of the most far-fetched and unwarranted conclusions of the modern church is that texts of Scripture constitute messages directly applicable to every man, woman, and child on the face of the earth. The Scriptures themselves make no such claim, nor do they claim to appeal to the masses. Neither are the Scriptures intended for private interpretation.

Indeed, so far from being a book for every one who might choose from whatever motive to read it, it is intended to be a *sealed book* to the masses, written only for him who can understand it. Did not the Apostle Paul say, that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness?" For whom, and for what purpose? "That the *man of God* may be perfect, thoroughly furnished unto all good works."

When Jesus addressed his Disciples on the Mount of Olives, answering their questions with reference to the destruction of the temple and the signs of his coming—did he mean the Disci-

ples, the Apostles; or did he mean the millions whom he never saw nor considered as belonging to his household of faith, who were not present, and who neither would nor could be initiated into the mysteries of the divine kingdom in this age? We take the position that the Lord Messiah was addressing those present and the immediate intimates, those then and there, whom he could call his own. And when he said, "I say unto *you*," he meant his Apostles—"I mean *you* whom I am addressing—*You*, Peter, James, John, Matthew, and others; *not* the millions of Mr. and Mrs. So-and-so's 2,000 years further down the stream of time."

Jesus was informing his own Disciples of the fact that the coming of the false prophets and messiahs was inevitable. He was desirous of turning their minds in the direction of the divine Center. He prayed for *them*, that *they* might become one with him, as he had become one with the Father; that in the first resurrection at the end of the age, they all might be in the Messiah of the new Name; that they all might be in the New Jerusalem, which is the Bride, in the Messianic appearing and personality at the end of the dispensation; that the dead in Christ might be raised first in the Christ, when he should come up from the hells of the dead to meet the descending Bride from heaven. His message was addressed to them, to his Disciples, as ultimately applicable to them, when they should stand as *one Man* at the end of the age—when they should be so complete in the integrity of the divine truth in scientifics in the message of the personality of the true advent, that they should *not* seek any other than the one in whom they should be manifest.

"Take heed that no man deceive you"—as much as to say, "*you*, my Disciples, when you appear in the world at the time of the coming of the false christs and prophets—go not after them; I will be complete in and with you." Therefore, *they* should not look for another. He and they will be one. They will come *with him* in his

manifestation. "For wheresoever the carcase (the *carry-case*, the container of truth), there the eagles will be gathered together." They will be *involved in him*. They will be in the state of illumination, and to them in his coming, the light of truth will be as the lightning proceeding from the east or the rising of the Garden, and shining even into the West, as the Star of Empire moves. The coming of the Son of Man will be like that to them.

The spirits of the just men of the Christian dispensation are involved in the personality of the Messianic appearing. Men in the external world desiring life, must look for an *objective* Messiah—they must love and look for his appearing in the natural world; and they must expect to find him when the false christs and prophets appear. They all cannot be true; they all must be false but One. Those who would enter the new order must expect to find the One, and when they have found him, they can say, as did the Disciples nineteen hundred years ago, "We have found the Messiah!" He will be a personality, and may be located. He cannot be found where he is not. He is not in the desert, neither in "the silence," nor in the occult, nor in the Orient—nor in the old Jerusalem. He has his own place of advent; he comes "as a thief in the night;" but he comes with credentials by which his identity may be established.

There is absolutely but *one way* in which the Lord Almighty can make his advent into the natural world, and that is by appearing in the flesh. He will not come down through the clouds of the physical heavens; nor will he be a myth in the atmosphere, a ghost, an invisible force. He will come as a Man among men; both his prophetic and Messianic titles are given unmistakably in the prophecies. The ignorant and unspiritual will blunder; but the elect will make no mistake.

## Social and Physical Upheavals.

"(1) Will the changes in the physical world that are to occur at the closing of the age, be accompanied by great loss of life by shocks, tidal waves, etc.? (2) After the great theocrasis, will there be many wicked people left, or will none remain?"



(1) The changes that are to occur in the physical world in the period of transition between the present age and the coming Golden age of the world's progress, are as radical as those which are to take place in human society. The world is looking for social and political upheavals to characterize the close of the old order of things. The changes are inevitable, as is also the loss of life incident to riots, the use of explosives and other destructive agencies, and the conflicts between the powers of government and the mobs inspired by the spirit of reckless anarchy.

Corresponding to these changes and upheavals in society, there will be in the not far distant future, upheavals in the physical cosmos, in which great loss of life will be inevitable because unavoidable. A few years ago, Mt. Pelee, on the Island of Martinique, burst forth in its vulcan fury. The city of St. Pierre was destroyed, and the lives of 30,000 people were snuffed out in an hour. It was a terrible catastrophe, but it was local, confined to a comparatively small island.

One could scarce imagine any great or radical changes to take place in the currents of the great battery-cell of the cosmos, without anticipating general convulsions and cataclysms. There will be unusual changes in the physical heavens—a shaking of the heavens and the earth also, in both the physical and anthropostic domains. Numerous geographical changes will take place—especially along the coast lines. Islands will be submerged in some parts, and some sea-beds will be thrown up through upheavals, and exposed for habitation. Such great changes cannot take place without loss of life.

But the changes will be progressive and for the best. Though there will be great loss of life, it will be through processes by which the apparent unfortunates will be transitted from one sphere of activity to another. Nature makes provisions for taking care of people who persistently violate the laws of life; over population meets with restraints imposed, not only through the operation of applied principles in the human world, but also in the catastrophes in the physical cosmos. The wisdom of universal economy provides for the killing-off of the elements

which encumber the world and hamper its progress. The elements are not lost, but thrown back into the crucible to be made over.

(2) As to whether any wicked will remain after the great conflagration which is to end the dispensation, the question depends upon what is meant by one's use of the word wicked. The use of the term in the Bible appears quite paradoxical—that is, when scientifically explained. The unenlightened mind imagines the wicked to be everybody who is not saved through the mediation of the Christ. So the wicked are looked upon as comprised of all the classes that will not be saved at all.

The burning-up of the wicked, as referred to in the Bible, is the great conflagration of the thousands who enter the fires of transformation. The wicked are evil, of course; they are those who enter the fire to have the evil burned out of them. There is not a world full of wicked of this kind; nor will there be any of this kind left after the fire, for the fire will consume them all. The Sons of God will materialize as a result of the fire—and thus the saints will walk upon the ashes of the wicked—the wicked that are burned out become as ashes under the soles of the saints' feet.

The likeness between the "wicked" and a candle may be seen in the fact that without the wick the candle would not burn. The candle is *wicked* for a purpose—that it may be of use. The wicked that are to be burned up have in them that which will burn—that which is subject to transformation. The wicked are cursed—so was the Son of Man, for "cursed is every man that hangeth on the tree"—the Tree of life. The wicked are to pass through the Refiner's fire; fire is to come down from God out of heaven and consume them. It is the divine fire of purification.

The world generally will not enter this fire; therefore, they will not be consumed in it. The non-religious are usually called wicked. There will be millions of *mortals* remain after the great conflagration; and when the new age begins, there will be numerous anthropostic materials in all parts of the world, out of which to construct the new order of things.

## THE WEEKLY NEWS-DIGEST.

Embracing Important Events of the World, and National and Local News.

### Important Foreign News.

Reports are current to the effect that the Russian forces at Port Arthur are weakening. Recent onslaughts by the Japanese met with little resistance. It is expected that positions of advantage will be rapidly gained by the Japs, and that the city will fall before the Baltic fleet arrives. The Port Arthur fleet is completely out of service; many of the larger vessels were sunk, and others disabled. The last of the Port Arthur fleet was Sevastopol, which was sunk by the Japs on the 11th inst. About the Russian forts at Port Arthur the Japs are effectively using dynamite in the form of hand-grenades. Reports from the vicinity of Mukden are meagre and unreliable. The effort of the Japs is to prevent Kouropatkin's forces from advancing to Port Arthur.

Considerable rioting was reported last week in St. Petersburg. There was a public anti-government demonstration, bordering on an uprising. The demonstration met with vigorous measures at the hands of the police. The effect is a demand by the Russian press for various reforms.

(Continued in middle column, next page.)

## ADVERTISING COLUMNS.

The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

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Space.	1 wk.	4 wks.	3 mos.	6 mos.	1 yr.
1/2 in.	\$ .30	\$ 1.00	\$ 2.50	\$ 4.00	\$ 7.50
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2 in.	1.00	4.00	10.00	15.00	30.00
3 in.	1.50	6.00	15.00	20.00	40.00
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Address advertising propositions and all inquiries and matter concerning this department, to Advertising Dept. The Flaming Sword, Estero, Lee Co., Fla.

## ...MAIL ORDER PRINTING...

The Koreshan Unity (Incorporated) has in operation one of the largest and best equipped printing-plants in the State of Florida. We have recently added to our equipment, \$10,000 worth of new printing machinery, including large cylinder power presses, fine folders, cutters, bindery apparatus, and new assortments of type.

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Guiding Star Publishing House,  
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## List of ————

## Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

### The Guiding Star

#### Library Series.

BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

#### The Pamphlet Series:

*The Cellular Cosmogony, or the Earth a Concave Sphere.* By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 25 cts. per copy.

10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel,* by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. *Kapital, Lohnsklaverel und Industrielle Freiheit* (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—*Judgment* (A discussion of the sex question); *The Koreshan Unity* (containing information concerning membership in the Koreshan orders), by KORESH. *Scientific Experiments on Lake Michigan,* by Prof. U. G. Morrow.

#### The Tract Series:

2 cts. each.—*The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory,* by KORESH. *Ein kurzer Inbegriff der Koreshanitschen Universologie* (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

#### The Leaflet Series:

5 cts. per 100.—*What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geoliner Forecasting.*

The total listed price of the above works, with 500 assorted leaflets, is \$4.07. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.25. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for 75 cts. Or all of the Tracts and Leaflets for 10 cts.

Make Money Orders payable at Fort Myers Fla., but address letters enclosing the same to

The Guiding Star Publishing House,  
Estero, Lee Co., Fla.

Viceroy Curzon, of India, was cordially received amid scenes of state splendor upon his arrival at Bombay last week, from his visit to England.

Robert Burns' Bible is soon to be sold at London. The book is noted for the Burns family records, in Burns' own handwriting.

#### Happenings in America.

The Senate committee is considering the case of Senator Smoot, elected from Utah. A sensation is promised, as a few who have renounced Mormonism threaten to reveal a number of the secrets concerning the life and practices of the Mormons.

Judge Daniels, of LaCrosse, Wis., declares that matrimony is destined to "become a thing of the past," holding that women will not marry when able to support themselves.

The John Martin fund for education of Southern Negroes has recently been increased \$2,000,000. A Chautauqua for the Negroes of the South is planned.

Nissen, of Niagara Falls fame, makes fatal attempt to sail across Lake Michigan in his balloon boat—perhaps appropriately named "The Fool Killer."

At the boll weevil convention at Shreveport, La., plans were discussed for exterminating the persistent enemy of cotton.

Treaty of arbitration between the United States and Italy, signed at Washington last week.

The Salvation Army in New York, expects to feed 250 000 poor people on Christmas.

Explosion on batt'eship Massachusetts results in the death of five persons.

Congress adjourns during holidays—from December 21 to January 4.

Destructive fires have occurred at Atlanta, Ga., and Minneapolis, Minn.

#### Some Florida Items.

There has been considerable excitement the past few weeks relative to the famous Tampa Bay Hotel. Litigation threatened as to ownership. An order to close caused trouble to the management and guests during the Fair. Later the situation reached an acute stage; the hotel was announced closed, never to be reopened as a hotel. The citizens of Tampa would not have it so, and the city, it is reported, has purchased the grounds and buildings, which will be placed in readiness for the winter season.

The people of Estero greatly enjoyed the Carnival held on the park grounds of the Koreshan Unity, Friday evening, December 16. The Estero Orchestra was in attendance in full uniforms. The attractions were imitations of the "Pike" at the World's Fair. Refreshments were in abundance, and the amusements were numerous.

## THE FLAMING SWORD'S CLUBBING OFFER

There are a number of first-class magazines that we can heartily recommend to our readers. They are educative and make for progress in the study of the world's advancement. Current thought and current history are presented in letter-press and artistic illustrations. One of the very best magazines published is

### The Cosmopolitan,

which is so well known as to require no particular comment on our part. Its editor is a worker along lines of various reforms, and the influence of the *Cosmopolitan* is extensive. Fiction is well represented, as well as discussion of important subjects. Printed on calendar paper throughout, and finely illustrated.

### The Twentieth Century Home

is the *Cosmopolitan* Company's new magazine devoted to the home. It contains matter directly related to the every-day affairs of the home, and tells how to make the home attractive through display of artistic taste. The magazine is entirely out of the ordinary in every way. 72 pages, 9½ x 13 inches; superbly illustrated, and comes in illumined covers.

### "Captains of Industry"

is a handsome book of 500 pages, giving the early lives, growth, achievements, and successes of the men who now occupy high positions in the world of finance, industry, and commerce. Bound in half leather; regular price \$3.00.

#### OUR PROPOSITION:

The Cosmopolitan, 1 year .....	\$1.00
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Total .....	\$6.00

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### ...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.  
 BUFFALO, N. Y.—Mr. Junius B. VanDuzee, 19 W. Mohawk St.  
 CHICAGO, ILL.—Rev. E. M. Castle, 6029 Ellis Ave., 3rd Flat.  
 OTTUMWA, IA.—Mr. Madison Warder.  
 FLORENCE, NEB.—Prof. O. F. L'Amoreaux.  
 FRUITLAND, IA.—Rev. J. B. Parmalee.  
 KINGSTON, TEX.—Mr. N. C. Murray.  
 LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.  
 ENON, O.—Mr. C. D. Shellabarger.  
 NEW ORLEANS, LA.—Mrs. J. H. Massie, 6306 Hurst Street.  
 NEW YORK, N. Y.—Mr. P. W. Campbell, 387 Greenwich St.  
 SAN BERNARDINO, CAL.—Mr. John M. Lane.  
 SAN FRANCISCO, CAL.—Mrs. N. C. Critcher, 1309 Hayes Street.  
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### The ALTRUIST

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Governor-elect Broward proposes that the State drain and improve the Everglades for the benefit of the people, keeping the fertile soils out of the hands of the railroads.

A new railroad is to be constructed from Plant City to Arcadia, in DeSoto County.

The first circus in Lee County reaches Ft. Myers December 23.

### Pernicious Effect of Hypotheses.

The pertinacity with which error once formed on very slight evidence is held, resists all but demonstrative evidence against it. Hypothesis thus becomes pernicious. It retards science by *arresting* inquiry; it quiets the unrest of the mind with the anodyne of a phrase, and seems to explain what it only rebaptizes. It also retards science by misdirecting inquiry, stimulating the mind to seek direct relations where none exist.—LEWES.

### Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

Review of Reviews.—"The Sweeping Approval of President Roosevelt" is the principal subject in Dr. Shaw's editorial review of the Presidential election. Both fair and broad views are taken of the campaign and the results; and in the matter appearing we find both comment and warning. "The pendulum might swing back," is the thought. The month's affairs, both domestic and foreign, are ably reviewed, including the Baltic fleet blunder, the siege of Port Arthur, the Elections in Italy, etc. A Symposium of Personal Tributes includes "Four Men of the Month"—Parsons, Francis, Cortelyou, and Douglass. The Peace Movement is touched upon by Walter Wellman. "Hiawatha," as the Ojibways interpret it, by Wm. C. Edgar, with illustrations, will interest many on account of its simplicity and original Indian conceptions. 25 cents per copy. 13 Astor Place, New York City.

The Arena.—The December Arena appears with new cover design, and with its usual feature of opening out flat. This number is adorned with four full-page portraits—exquisite pieces of work: Edward Treager, of New Zealand; B. O. Flower, of the Arena; Joaquin Miller, the Poet of the Sierras; and Prof. Edwin Maxey, of the University of West Virginia. Perhaps a striking feature to Koreshans is Joaquin Miller's "The Building of the City Beautiful," a serial which begins with the December number. "In the Mirror of the Present," is the Editorial department, in which appear reviews of current events, and selected cartoons on political and economic subjects. 25 cents per copy. Albert Brandt, Publisher Boston, Mass.

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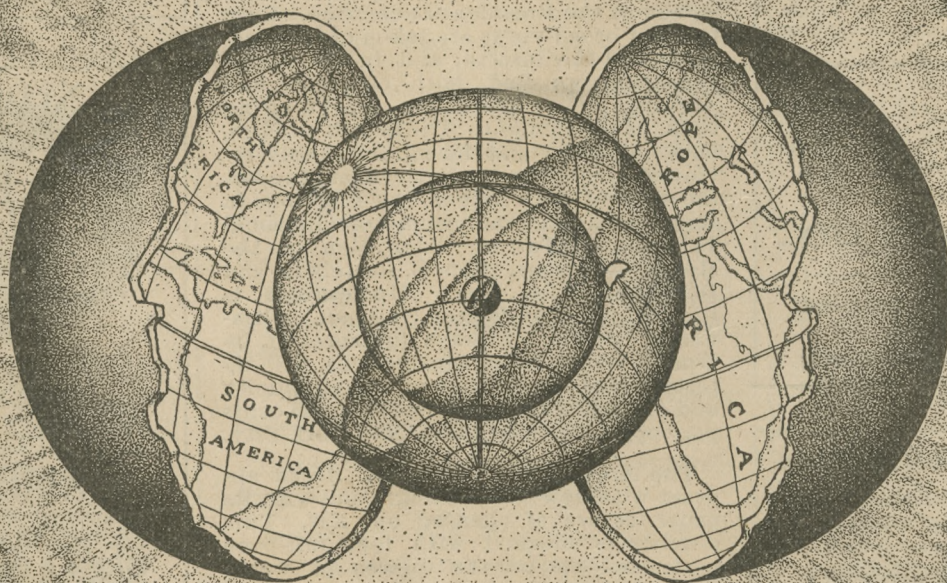
# THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XVIII.

ESTERO, FLA., DECEMBER 27, 1904.

NUMBER 29.



## THE CELLULAR COSMOGONY

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